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write everything for publication on but one  
side of paper.  
Direct everything to BAPTIST RECORD,  
Clinton, Miss.

## Poetry.

## The Long Evenings

BY MARGARET E. SANSTON.

Once more the long evenings, with heart  
flame aglow,  
With music and reading and dear house-  
hold joys;  
Who cares for the tempest, who fears for the  
snow,  
When the noble ralleys, the girls and the  
boys?  
Swift flies the light cutter, on rushes the  
sleigh,  
There's a song there's a laugh, there's a  
ripple of fun,  
A gay crowd of youngsters are up and away,  
Long evenings for mirth, when the day's  
work is done,  
Long evenings for counting in mansion  
and cot,  
Where love's soft witchery potent  
weaves,  
And a story's told with the soft-  
sounding  
"Nestle's story" or "Moth and  
dove."  
Long evenings for father and mother to play,  
She playing a needle, he holding a book;  
While, doing present the best that they  
can,  
They strive to the future with prudence  
to look.  
Long evenings to study to turn the rich page  
Where thoughts of the wise are like  
in bloom;  
Long evenings to spend with the dear and the  
good,  
Forgetful of folly, and armed against  
gloom.  
Long evenings for men, my dear, and for  
women,  
How the heart clasps its own on both  
sides of the sea,  
And faith cleaves the shadows where doubts  
dimly grieve,  
Since absent from us Lord, is present with  
Thee.

## Communications.

## The Law of God.

NO. V.

I had thought to dismiss the sub-  
ject of baptism with the preceding  
article, but upon further delibera-  
tion it seems at least not unwise to  
devote to it a few thoughts more.  
I have plainly alluded to the man-  
ner of Apostolic baptism. I quote  
a few only: "We are buried with  
him," alluding to the ancient man-  
ner of baptizing, by immersion;  
"That as Christ was raised from the  
dead by the glory"—glorious  
power "of the Father, so we also,"  
by the same power should rise  
again, and as he lives a new life in  
heaven, so we "should walk in the  
newness of life." This, says the Ap-  
ostle, "our very baptism represents  
to us."—John Wesley, founder, of  
Methodism.

Rom. vi, 4: "It is probable that  
the Apostle here alludes to the  
mode of administering baptism by  
immersion."—Adam Clarke, Meth-  
odist.

"Christ's baptism was not the  
baptism of repentance, for he never  
repented; it was the baptism of  
observance, at the beginning, he sub-  
mitted to be baptized, that is to be  
buried under the water by  
John, and to be raised out  
of it again, as an emblem of his fu-  
ture death and resurrection. In  
like manner, the baptism of believ-  
ers is emblematic of their own  
death, burial and resurrection."—  
Dr. James MacKnight, a Scotch  
Presbyterian.

The original meaning of the word  
baptism is immersion, and  
though we regard it as a matter of  
indifference whether the ordinance  
so named be performed in this  
way or by sprinkling,—yet we  
doubt not that the prevalent style  
in the Apostolic days was by an ac-  
tual submerging of the whole  
body under water.—Dr. Thomas  
Chalmers, Presbyterian, Lectures  
on Romans, p. 152.

"This passage, Romans vi, 4,  
cannot be understood unless it be  
born in mind that the primitive  
baptism was by immersion."—Cony-  
beare and Howson, Life and Epis-  
tles of Paul, p. 557.

There are a few quotations from  
the brightest stars in the Pædo-Bap-  
tist galaxy, and though they are  
only the comments of men, they  
furnish valuable testimony to the  
fact. The baptism of the Apostles  
was performed by immersion.

These scholars have sometimes  
practiced differently, but they as-  
sure us that the Baptist doctrine of  
immersion is the Apostolic baptism.  
Do you see?

This is enough, though I cannot  
forget quoting one other on the  
subject. I mean the illustrious  
Calvin, "whom even the cautious  
Scaliger pronounced the most ex-  
alted character that had appeared  
since the days of the Apostles, and  
and at the age of 22, the most  
learned man in Europe." In his  
comments on John iii, 22, he says,  
But from these words it is lawful  
to conclude that Baptism was cele-  
brated by John and Christ, by the  
submersion of the whole body.  
On Acts, viii, 38, he says:  
"Here we see plainly what the  
rite of baptizing was among the  
ancients for they immersed the whole  
body into water." See?

I do not see the need for multi-

plying these quotations, but it is  
certainly in order to insist that  
men shall strictly obey the com-  
mand of God. We have seen in a  
former article that it is wicked pre-  
sumption to say that anything  
which he commands is unimportant  
or non-essential. Obedience is al-  
ways essential to those who value  
our Lord's approval. It seems to  
my mind quite clear that, if we  
love Him, we shall hasten to obey  
whatever He enjoins. Can it be  
safe to disregard the order of the  
"Captain of our salvation"? What  
says the Apostle's commission?  
"Go ye into all the world, and  
preach the Gospel to every creature."  
He that believeth and is bap-  
tized shall be saved, and he that  
believeth not shall be damned." Is  
believeth not shall be damned." Is  
there not a plain inference here  
that he who believeth and is bap-  
tized into Christ's name, and who  
separates these things (if you are  
bold enough) dare not, and sup-  
pose that God before proceeding to  
grant grace to make trial if man  
would accept His mercy, and that  
all, without the exception of a sin-  
gle one, should reject the offer of  
life, and would not repent, would  
not believe. All then would have  
been done in vain on the part of  
God not because of any insincerity  
in the offer of life, but on account  
of the perverse wickedness of all men.  
After this, if now, still keeping  
open the offer of pardon and free  
salvation to all, God, for a purpose  
of His own glory, were to resort  
to an extraordinary expedient to  
overcome the opposition of some,  
that there might be those who  
would take His love, and be to the  
praise of the glory of His grace,  
and were actually to make choice  
individually of those whom He  
would then distinguish; I ask  
would His doing this detract any-  
thing from the sincerity of His  
overture to all? Assuredly it  
would not. Could a living soul of  
the non-elect, in that case, com-  
plain that he was not made willing  
in an extraordinary way, to ac-  
cept that which he himself at the  
same time and all the time will-  
fully and persistently rejects?

This is the case of sinners now  
under the Gospel. All are with-  
out excuse. God is good to all,  
and of "amazing grace" to some.  
When some lost soul is found, who  
dare earnestly and with all his heart  
seek God, to whom yet God would  
not be gracious, only for the mere  
reason that he was not one who  
elect, then there will be those who  
will have just cause of complaint.

This, we may safely say, will never

be. The opposite of election is  
not, as some seem to think, rep-  
robation. Whether there are any  
reprobated to everlasting death,  
has nothing to do with election.  
In judgment some will be ap-  
probated and others reprobated. But  
now, as when the invited guests,  
in the parable, all with one consent  
made excuse and would not come  
to the supper, the servants were  
sent out to fetch others, and bade  
them, "Go out into the highways  
and hedges and compel them to come  
in, that my house may be filled."  
Luke xiv, 23; even so, God's peo-  
ple "are made willing in the day  
of His power with them." At  
this present time also there are re-  
mains according to the election of  
grace." W. H. HEAD.

LOUISVILLE, MISS., NOV. 13, 1885.

Gum, La.

I promised to give you a few  
lines from our Association, Calcu-  
lation, which closed Monday after  
the third Sabbath in October. In  
zeal and harmony among the  
brethren present, I don't think I  
ever saw a better meeting. There  
were several visiting ministers  
present, viz: Elders D. H. Willis  
and S. Mallett, from Louisiana;  
and Elder Z. S. Patterson, from  
Ohio, who for years a member  
of our Association, and was mod-  
erator four years ago, and Brother  
L. M. Nickols, Gum La., who has  
also left us and gone to Vernon  
Association, preached for us  
Monday at 11 a.m. Elder Isaac  
Hamilton is our moderator and  
Brother A. S. Lawrence, clerk, both  
of Sugar Town, La.

There was only, if my memory  
is correct, ten churches rep-  
resented, and one of that number  
by letter.

What a falling away! Look at  
our minutes of four years ago and  
you can form some idea of our  
condition. But no one can appre-  
ciate our condition without per-  
sonal observation. We have is-  
m, Hardshellism, anti-Sunday-  
schoolism, no Sunday-schoolism.

We have some good preachers  
that are on the Lord's side, not-  
ably, Elders Isaac Hamilton, War-  
ren Hamilton and John Hamilton.  
Brother John Hamilton worked in  
the mission cause last year, but he  
says he cannot serve the Board  
this year, as he lives on the Gulf  
coast. Elder D. T. Quinn is a  
young minister and we hope he will  
make a good preacher. Rev. M.  
E. Shaddock is with us, and God  
has given him everything necessary  
to make one of the most suc-  
cessful evangelists or missionaries  
if we only had the means to sup-  
port him. Brother Ben Dyson, of  
Johnson's Bayou, is a licentiate,  
and we expect much of him.  
Brother L. M. Nickols, a licentiate  
of Vernon Association, preached  
at our Association Monday.

Our field is an important one.  
We will make every effort to help  
ourselves, yet to effect anything  
Nov. 1885.

## BAPTIST RECORD.

DN B229rcj

TO ADVERTISERS.

A limited number of select advertisements  
will be admitted at any price, if we  
know it. If one gets in, it will be promptly  
expedited, when discovered.  
The average circulation of the BAPTIST  
RECORD for more than two years has been  
between 3,500 and 4,000; it is, therefore, the  
best weekly advertising medium in Mississippi.  
Henceforth, all advertising will be done on  
special contract. Terms will be made reason-  
able to advertisers of good standing. For ad-  
dress BAPTIST RECORD, Clinton, Miss.

VOL. IX.

CLINTON, MISS., THURSDAY, DECEMBER 3, 1885.

NO. 43

Integrity and Fidelity to the Cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE

## ALCOHOLIC LIQUORS:

Their Essential Nature and Nec-  
essary Effects on the Human  
Constitution.

BY HORACE GREELLY.

1. Alcohol Defined.

Alcohol is a peculiar combina-  
tion of Hydrogen, Oxygen and  
Carbon. It is a compound un-  
known to Nature, but evolved by  
art from certain vegetable sub-  
stances. The first stage of dis-  
solution, the first step toward  
destruction, is the death of the  
organism. When the life of an or-  
ganism is destroyed, it is a mass  
of elements ready to be broken  
up and decay and dissolution.

Alcohol, by the peculiar assim-  
ilation of its elements, enters into  
the formation of the grape, the ap-  
ple, the berry of wheat or rye, and  
is sustained and sustained, and  
overpowering over the matter, and  
the process of the process of  
decay, and combining with other  
substances, ferments, or effervesces,  
and enters upon the stage known  
as that of Vinous Fermentation.  
In this stage, Alcohol is produced;  
it is a liquid, nearly transpa-  
rent, and is a most undoubted  
poison to mankind, as well  
to nearly or quite every animal  
constitution. Had Alcohol been  
originally and uniformly produced  
and imbibed independently of oth-  
er fluids, there can be no question  
that it would have been recognized  
and shunned as a base deadly  
poison.

2. Alcohol Diluted—History.

But Alcohol does not naturally  
manifest itself independently of  
other substances. The water which  
it contains has a proportion of the  
alcohol, and the alcohol is none  
the less a poison, and to be  
drunk as such.  
Surround your Lord with tender  
care and thought for his comfort,  
but it does not become you to fetch  
and carry, and wait on him hand  
and foot, or he will come to expect  
it as right, and think the less of  
you than rather the more thereof.  
From the very first expect and de-  
mand respect, and you will get  
it.—The Quiver.

## THE TWO TOWERS.

BY REV. THEODORE L. CUYLER, D.D.

The Word of God not only en-  
lightens many dark places and  
clears away many clouds, it also  
dissipates many delusions. One  
of these delusions—into which  
even the children of God are some-  
times betrayed—is that the visible  
things are real and permanent  
while the unseen things are  
only visionary and un-  
substantial. God's Book teaches  
that the very opposite of this is  
the truth. Earth's "palaces" are  
temporal and gorgeous palaces  
vanish like a vapor, but the trea-  
sures laid up on high, the unsearch-  
able riches of Christ, the many  
mansions of the redeemed, are in-  
visible now to the outward eye, but  
they are eternal.

One proof of this common illu-  
sion is that men seek provision  
and protection for themselves in ma-  
terial things—in what they can see  
and handle, and inventory. These  
are their assets. They talk about  
"personal property" as if they  
actually owned what is a mere  
loan liable to be recalled; and  
about "real estate," forgetting that  
the only ground they can claim is  
about six feet by two. A "solid  
man" is the one whose note is sol-  
id to-day, and the "strong man" is  
the one who can withstand a  
panic in the market. This is the  
way the world talks about wealth,  
station, power, and other perisha-  
ble things; and too many Chris-  
tians so far forget themselves as to  
be hoaxed into the same delusion.

That wealth is worthless, none  
but a fool or a cynic would affirm.  
It is one of the most sacred of trusts  
and it consecrated to God it may  
minister as truly to spiritual de-  
velopment of character as Spurgen's  
tongue or Shaftesbury's social  
power. "How often I wish I  
was rich," says a noble friend of  
mine when she goes on errands of  
mercy among the poverty-stricken  
in her mission district. So do I  
have the same wish when the  
groanings of our debt-laden Board  
reach this study. Our Lord did  
not intend to denounce all rich  
folk in that memorable utterance  
"how hardly shall they enter in,  
who have riches enter into the kingdom  
of God." He meant that it is not  
hard simply when men have riches, but  
when riches have them.

Precious and powerful as wealth  
is when used for the purposes God  
intended, yet as an absolute pro-

## Miscellaneous

## A Wife's Position.

Newly married people are gen-  
erally warned by their more expe-  
rienced elders to beware of the  
first dispute; and certainly a want  
of self-restraint mars home life  
more than anything else. Still it's  
hardly a body's power to keep at  
times from being sour, and we  
must not attach undue importance  
to the little trifles of early married  
life. Generally speaking, there is  
not much fault on either side.  
Some men are inclined to be cross  
in early morning or on returning  
home in the evening, because their  
minds are intent on unpalatable  
items in the day's business. Fore-  
warned is forearmed; the fact that  
it is so should be duly recognized,  
and nothing done to ruffle or an-  
noy them. It is a great mistake  
for a man in his early married life  
to be overdone with domesticity.  
The young wife, if she is wise,  
does not insist on her husband  
giving up his club, male friends,  
and all the interest of bachelor-  
ship. She, probably, is quite con-  
tent with his company alone, but  
she is aware that a man is apt to  
weary of the tenuous peridex.  
Appearances should not be disre-  
garded in home life; husbands at-  
tack much importance to what oth-  
ers think of their wives and homes.  
It is a part of the science of home  
life to present a good face to the  
world; it argues bad housekeeping  
to be seen at a disadvantage. At  
the same time a young wife must  
never divide down into a mere  
housekeeper and head nurse, with  
a spice of the dressmaker. She  
must keep her place as a compan-  
ion. A good wife is a priceless  
possession, and the husband is none  
the less a lady, and to be  
treated as such.

Surround your Lord with tender  
care and thought for his comfort,  
but it does not become you to fetch  
and carry, and wait on him hand  
and foot, or he will come to expect  
it as right, and think the less of  
you than rather the more thereof.  
From the very first expect and de-  
mand respect, and you will get  
it.—The Quiver.

## Home Amusement.

An excellent home entertain-  
ment is that of drawing together.  
In nearly every neighborhood  
there is some one who knows  
something of the elements of this  
fine and valuable art. But if not,  
good prints abound and much can  
be learned from them, if one only  
has sharp eyes. A good plan is  
for all the members of the family  
to try and draw a picture of some  
one thing—a chair, or a stove, or  
a pile of books, a dog or cat. Or  
one may sit as a model and give  
the others twenty minutes in  
which to make a sketch. This of  
ten produces great merriment,  
and if persevered in, it sometimes  
happens that some member of the  
family develops real talent for  
drawing. The twilight hour may  
be improved by a recital of the  
events of the day. Each one  
should take his turn at this, and be  
obliged to make his description as  
interesting as possible.

This exercise tends to accuracy.  
If you please, and develops the de-  
scriptive powers. Insist upon  
having the story drawn with  
details. Stirring ballads first,  
and choice bits of prose or  
verse come in well at this hour, if  
recited. Choose specific subjects  
of conversation. Ask the children  
to tell all they know about mining  
or painting, or new inventions.  
A pan of modeling clay, or of mud  
the proper consistency, will enter-  
tain a group of youngsters for an  
evening in modeling. The quick-  
witted boy or girl will make a  
rude framework of wire and wood  
upon which to fashion and model  
his clay, so it will not tumble  
down. In drawing and modeling,  
young people observe a good  
many things not before thought of.  
Home talk and home occupations  
do much toward developing their  
minds and talents.

If you loved Jesus you would  
never grab the largest orange, or  
the easiest chair, or quarrel with  
your brothers and sisters, or  
speak cross, unkind words, or  
point because you had to study  
your lesson, or become angry be-  
cause mamma called you from an  
interesting play to send you on an  
errand. If Satan tempts you to do  
any of these things, just think a mo-  
ment, lift up your heart to prayer to  
Jesus, and he will surely help you  
you trust him, to overcome these  
wrong things. He will help you  
to love God and each other, and  
then you will always be patient,  
gentle, and forgiving.

## The Earl of Shaftesbury.

We mourn, in common with the  
whole church, the decease of the  
good Earl of Shaftesbury, but we  
have our own personal loss to  
deplora. We never had a truer  
friend, nor one with whom we have  
had more real heart-to-heart fel-  
lowship. He had great fears for  
the future. His forecasts of the  
time were of the gloomiest, and  
result of the loose theology of the  
dark order, and he had a simi-  
lar forboding as to the democracy  
which is gaining so much power.  
It has frequently been our lot to  
cheer him, though we must con-  
fess we sympathized to considera-  
ble degree in the fears which he  
sought to allay. Yet his faith in  
God, and in the unchanging Word,  
was as firm as a rock. Take him  
for all, we should not look upon his  
life again.—O. H. BOWEN.

THE CALVINISTIC ANGEL.—I have  
at last been able to give a blow  
at Calvinism from which it will  
never recover." So last week to  
a secular reporter, said a young  
minister who avows that he has  
"outgrown Calvinism" which is  
only the modern name for the old  
Augustinian, Pauline Bible truth,  
and who had, while occupying a  
pulpit in which none could prop-  
erly preach a sermon against what is  
commonly called Calvinism, yet  
there made a sweeping attack up-  
on it. We could not but smile  
when we read that declaration. It  
is not the first time it has been  
made, but the old doctrinal sys-  
tems, nevertheless. And as we  
read, we recalled a little poetical  
piece, called "The Angel of God's  
Word," which has its application  
here:

Last eve I passed beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in I saw upon the floor  
Old hammers worn with beating years of  
time.

How many anvils have you had," said I,  
"To wear and batter all these hammers?"  
Just one," he answered; then, with twink-  
ling eye,  
"The anvil wears the hammers out, you  
know!"

And as I thought, the angel of God's word  
For ages skeptic hammers have beat upon;  
Yet though the noise of Paine, Voltaire  
was heard,

The anvil wears the hammers out, you know!

Prohibition "Briefs."

Agitation is the life of Prohibition;  
and nothing agitates like an  
aggressive paper.

With Atlanta gone for Prohibition,  
the backbone of the whisky  
power in Georgia is broken.

"High license is only a buffer in-  
terposed between the liquor traffic  
and the popular indignation."

We haven't any Prohibitionist  
rooters, this week, but we feel just as  
good as if the whole paper was full of  
them.

A crime that is profitable (?) to a  
government is dangerously entrench-  
ed behind the avaree of the tax  
payers.

One way to help the Prohibition  
cause is to give the Prohibition  
paper a cordial and substantial  
support.

We dare say that "Prohibition  
won't prohibit" in Atlanta, if the  
Temperance element let the slums  
and rummies to elect the city offi-  
cers.



# Baptist Record

J. B. GAMBRELL,  
M. T. GAMBRELL,  
W. S. PENICK,

Editors.

CLINTON, MISS.  
Thursday, - Dec. 3, 1885

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve for reference.

## THROUGH SLEEPERS TO NORTH-WESTERN POINTS.

On and after Thursday, November 19th, the Illinois Central R. R. will run a WEEKLY *Through Sleeper* to Panama, Decatur, Bloomington, Mendota, Freeport, Dubuque, Manchester, Waterloo, Fort Dodge, Sioux City and other Northwestern points, leaving New Orleans at 6 P. M., Hammond 7:57 P. M., every Thursday and Jackson, Miss., 12:53 A. M., Jackson, Tenn., 11:05 A. M., every Friday until further notice. This arrangement will greatly accommodate Returning Exposition Tourists, and Louisiana, Mississippi and Tennessee residents.

J. W. COLEMAN,  
Asst. Gen'l. Pass. Agt.

minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMBRELL.

## Editorial.

### ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Association Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

### APPOINTMENT.

Thursday before the 2nd Sunday in Dec., I will begin a series of meetings with the French Camp church. I will be glad to meet as many of the pastors and brethren in that section as can conveniently attend.

J. B. GAMBRELL.

### NOTES AND COMMENTS.

Rev. J. H. Lane's address is, Hebron, Laurens Co., Miss.

Elder J. W. Lipsey is at Jonestown holding a meeting. We hope to hear a good report.

"The way to have a Sabbath School is to take hold, hold on and never let go."—J. L. Brown.

Brother A. P. Scofield has removed from Pineville to Opelousas. Correspondents will please notice.

I believe every church on earth has talent enough to build itself up, if the talent was developed.—D. J. Perry.

It does not enrich God for us to work, but it pleases Him, and who would not try to please his Father.—H. J. Legg.

We congratulate West Carroll parish, La., on having freed herself from the matchless evil. Forward the standard move.

Our school (Sylvanese High School) is growing steadily though slowly. We have about 70 students enrolled.—W. C. Anderson.

I think I know Christ somewhat, and leave Him to know a great many things for me, even as I expect Him to do many things for me.—W. H. Carroll.

"The arrangement made at the Convention is working finely and giving satisfaction." That is what Dr. Landrum says of The Record's plan with Louisiana Baptists.

Brother Jas. N. Welch, of Station Creek, writes: I hope the Lord's cause is prospering in this part of country. Brother Walker, pastor at Leaf River for next year.

We regret that Elder R. G. Hewlett has determined to leave in Ark. He is one of our best preachers. The Arkans as Baptists will do well to give him plenty of work.

You are too hard on me. I won't stand that cross mark. Please find two dollars for The Record.—J. Q. Byrd.

So brother Byrd takes up his cross. Do likewise, brother.

The Baptist Reflector will henceforth be owned and managed by a stock company, the stock being put at \$10,000. This, it is believed, will greatly strengthen the paper.

We are full of thankfulness and praise for the good meeting at Oxford. We do rejoice with you, brother Edwards, and with your people. It would have been good to us to have been there.

Is it so that nearly all our Presidents of Female schools kiss their scholars.—B. Thigpen.

No! but if there is one there is not one too many. The girls do not need education in that line.

A great many friends have said to continue my paper and I will continue it as long as I can. In this not the time, brethren. A large number ought to remit between now and Christmas. Do not neglect it.

Brother Geo. Anderson has removed from Vaiden to Vicksburg. We congratulate the Vicksburg brethren and sisters on the valuable addition to their number which the coming of Brother and Sister Anderson will make.

We thank Brother Thigpen for minutes of the Salem, and the Gen. Association. The exact amount of money contributed through the Gen. Association during the year was \$1,620.60 which shows gratifying progress. They are advancing the standards.

If the Baptists in Mississippi and Louisiana, would take The Record, what a noble paper you could make; but alas! some of our Louisiana Baptists take three or four secular papers, but say they are not able to take a religious paper.—C. A. Thurman, Mt. Lebanon, La.

The Auditorium of the Central church, Memphis, has been complete and the 6th of Dec. fixed up for the dedication. Dr. Landrum will preach the sermon. It will be an occasion of much rejoicing for our friends in the church and to Memphis Baptists. We rejoice in this consummation of a long cherished plan.

Old Emperor William, of Germany, recently said: "In my old days, I call heaven to witness that I have ever looked on religion as the sole foundation on which every thing good repose, and the highest good of the people." There is in that one sentence of the greatest ruler of Europe, the deepest piety and the broadest statesmanship.

A skeptic who was trying to confuse a Christian colored man of contradictory passages in the Bible, asked how it could be that we are in the Spirit and the Spirit in us, received the following reply: "Oh, dat's no puzzle 'bout dat, it's like dat poker. I puts it in de fire till it gets red-hot. Now, de poker is in de fire, and de fire is in de poker."

Can any one tell us what we are to do when it is not practical to keep up a Sunday School in the church house.—M. S. Kirkland.

Perhaps, have several neighborhood schools, less, of course, but good little schools in week day school houses or in private houses. Another way is to form the whole church into one class led by the pastor at his regular appointments. Some Bible doctrine could be studied at each meeting.

Our opinion is asked about "Dancing and progressive euchre as amusements for church members." A dancing Christian is too sad a sight to be counted an amusement. Dancing mortgages a Christian's influence to the world and the

for progressive euchre, we have the honor not to know anything about the game, but we have heard it spoken against and conclude that it comes within the pale of things that are of evil report, and, therefore, ought to be shunned by Christians.

Seldom has more sound common sense and Gospel wisdom been put into one paragraph than in this: Christian giving is one of the forms of religious worship, one of the ways of honoring God (Prov. iii. 9). "Honor the Lord with thy substance," etc., and of the putting ourselves in the way of the promise, "them that honor me I will honor" (1 Sam. ii. 30). To divorce this part of Christian duty regarding it as a sort of secular appendage to Christianity is to speak of it as an essential part of it, is detrimental alike to the cause of Christ at large and the growth in grace of the individual Christian.

Since our last issue there has been among the rulers, King Alfonso, of Spain, has gone to meet the King of Kings, and Vice-President Hendricks, of the U. S., has ended his career. Alfonso was a young man, and had made rather a good ruler. Mr. Hendricks was well advanced in years, had been long in public life, was a man of great ability, a trusty party leader, and died without a stain on his public character. Only God knows whether either of these men leaving exalted positions were prepared to meet the Judge of all the earth. At God's worldly distinctions go for nothing.

Devotion to the souls in purgatory is a lamentably low standard of Christianity. Especially, it must be acknowledged, among English speaking Catholics. To many of these, especially those born or brought up in the United States, it never occurs from Christianity to Christians to have Mass said for their nearest and dearest departed.—St. Louis Catholic World.

Every good man and woman ought to be thankful that this heathenish custom is fading away even among Catholics under the light of an open Bible and an enlightened Christianity. But the priests cling to it with an unyielding grasp because there is money in it and they get so much cash for so many prayers.—Baptist Flag.

A pleasant surprise awaited us on the Mississippi & Tennessee road last Friday morning. We found about Sister Emma Fox, of State Springs, on her way to Brazil, as the wife of Elder E. A. Puthoff, of Texas. They were married at State Springs, Nov. 25th, and at once set out on their journey to their distant home among the Brazilians of South America. We have known long that our beloved sister's heart was in Mission work. The way opened; God made it plain to her, and with the consecrated man to whom she has given her hand and heart, she gives her

life to God for the saving of the elect in a distant land. May grace, mercy and peace, with all good from heaven go with these messengers of the Gospel, Reader, pause and lift your heart to God in behalf of our departing missionaries. Mississippi is again honored in having a daughter called to the foreign field. May we be worthy of the honor put on us.

Conscience is not a perfect guide. The moral sense may be perverted; the moral taste may be untrained to detect the bitterness that is concealed in some evil things. What tastes sweet may afterward prove poison. So we are told to watch the effect of our actions on ourselves and others. Experience is to be the complement of conscience. A man thinks that he can take no harm in a certain thing, but find that it takes the sweetness out of prayer and deadens his spiritual life. This is proof that it is evil. In this way we can test our actions. If a thing which seems to have no harm in it takes away some part of your interest in religion, and mars your joy and efficiency in Christian work, you are bound to abstain from it. Whatever cripples your influence is a sin to you, though it may seem innocent in itself. If, rather than miss some personal indulgence some pleasure or gain, you forfeit some part of your Christian influence you put your pleasure above Christ.—Cumberland Presbyterian.

Brother L. O. Wethersby is expecting to visit Texas this winter on an inspecting tour with a view to locating if he likes. We will be sorry to lose him from Mississippi; but, if he locates in the "Lone Star" State, the brethren will find him an excellent helper in every work.

But when I am asked to acquiesce in the statement that the celebration of the Lord's Supper (I prefer this title to the one in common use because St. Paul never used the phrase "Holy Communion" occurs nowhere in the New Testament) is "the highest act of Christian worship," I cannot but recall what seems to me wholly incompatible with such a statement. I mean the proportionate treatment of it in the New Testament. If it had occupied in the minds of the inspired writers the prominent place which it now occupies in the minds and mouths and writings of many, we may, I think, assert with moral impossibility that St. Peter should have written two epistles, St. John three, St. James and St. Jude one each, and that in none of the seven there should be any mention of, or even an allusion to the Lord's Supper.—Methodist Exchange.

The validity of a rite does not at all depend on the number of times it is mentioned in the Scripture; but we are pleased with the above extract in so far as it is a

### BAPTIST CONGRESS.

The Baptist Autumnal Conference which met recently with the Calvary church in New York City was largely attended and full of interest. Quite a number of prominent laymen took part in it. It was presided over by Dr. Armitage. It will hereafter be known as the Baptist Congress. For the benefit of our readers we glean some of the sayings of the brethren on that occasion as reported in The Standard of Chicago.

On the Indian question, Dr. Wayland said: "The reservation must go; the tribal system must go; the system of treaties as with a foreign nation must go; the system of annuities and unearned food and blankets must go. The Indian must become a self-supporting enfranchised citizen, the peer in every respect, before the law, of every citizen of any State."

Dr. Simmons, of New York, said: "The Indian can be taught, as experience has proved. We send missionaries to distant lands, we should send missionaries in the same spirit to the Indian as we do to the South Sea Islands. We do not send schools to the children; that is, the government should do so."

This tribal relation must be broken. The government must see to it that an Indian man may own whatever property he is able to earn. As much might be done for the Indian as was done for the freedom of the South. But let us remember that the truest way to civilize is to evangelize; so let us preach Christ's gospel among them; let us harmonize the conflicts of their thoughts; let us try to bring to them the peace of heart which Christ's teachings have brought to others suffering in other lands."

Dr. Bright said: "The question has been eloquently asked why we cannot carry on the same work among the Indians as among the negroes. The answer is plain: The one are the Indians the other negroes. The great question is how to get the Indian out of the Indian and make something else out of him. I am delighted that there is so much enthusiasm about the Indian. For myself I would rather use my enthusiasm on somebody else, as the Indians fall far from with whom we can do something. I don't take much stock in this question."

In the discussion on Church Finance, H. H. Lampert, President Continental Insurance Company, said:

"The duty of giving should be enforced upon the poorer members of our churches. The tendency of our churches is to depend on the rich to do all the giving. Every man should give of his substance as gratitude may prompt and his means afford. There are no enterprises conducted more economically and so cheaply than our religious enterprises."

Dr. Kerfoot, of Brooklyn, id, that the ideal plan of raising money for churches is the voluntary plan. The plan generally followed, however, is to box off portions of the church, and hire them for a price. The practical working of the plan, in spite of all the pastor can do, is to say to them with the gold ring and goodly apparel, "Sit here in the mill aisle," and to the poorer man sit in the corner or in the gallery.

Benevolence is the outer sign of inward grace. A distinction to be made between benevolence and beneficence. Benevolence is the heart; beneficence is the act. Giving is worse in us. We must be for three great organs: the heart, the hand and the head. The heart is the better, but the head must be cared for. The great motive power in Christian life is the love of God.

Life as a whole is a practical problem, said:

"But as the race has grown older, human thinking has advanced, and knowledge has accumulated, each generation of men has inherited the acquisitions of the last, and the domain of human learning has thus become wider and we accept as our heritage the treasures of knowledge which the thinking of past ages has bequeathed to us. But the human intellect is not content with simply inheriting the past. It seeks to explore the signs which it bequeaths to it, and to penetrate, which it deems valuable. With the zeal and the fool-hardiness of the Arab explorer, intellectual ventures into the untracked regions of the intellect and the unsolved. Now, on this borderland, we are the children of the unknown. The 'intellectual problem' as it is called, whose effect upon the spiritual life of the believer we are to consider. It is these two regions of truth—truth as ascertained and truth as unascertained, and the influence of these in our present thought, before we can define as the intellectual problems, the mysteries which the human mind encounters in the exercise of its acquisitive faculty."

It must be admitted the faith of the philosopher is often incompatible with the childlike trustfulness which finds life and salvation in Christ. Christ teaches us a self-sufficient truth. The law of the Christian's faith is a shield, not a clog. Christ's men are often intellectual giants. Spiritual life finds its most complete and symmetrical development in that soul, which, under the stimulus of intellectual problems, seeks deeper and deeper into the wills resolutely."

On Spiritual Life as affected by social conditions, Rev. A. B. Green said:

"The worldly spirit, advantage, the guile of necessity, advantage, or allowable idleness. The worldly spirit, the love of the flesh, the family must be cleared for the child, the educated. Hence man must work. Business springs up and grows with the years. Its complex relations more and more tax man's energy and skill. In times of adversity, the light of the world is attracted. The love of money is intensified; men become affected with 'pleonexia,' the more, more spirit. Close margins and sharp competition add to the push and drive. Thus, what is thought to be the necessity of business, provides the time, leaving none for private meditation, prayer and study. The soul must have these seasons. Necessity is pitted against necessity. Which shall give? It is now and was in the time of Christ, too much of the world is lost of soul. If the soul is not lost how many gains as business men and as men of the world? 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